B. Planos Gráficos--4 8-6 (1967) 1000 DC10 Gaujira DC10

[9 cont.]

[33] adjacent to the border of Bahia, also one must consider the
362 water holes, shallow depressions in the ground which store rain water for some time and are utilized as watering places for livestock. Besides these sources of water, [5] the Guajiro digs wells [reinlos] in the dry beds of arroyos, generally, having to excavate to depths of 30 vara at times to reach the underground water. [633] Windmills, which the Water Department of the Ministry of National Economy has been constructing for some years past, have helped to solve the water problem at home at a few dams, such as those in Ipatarú and Carraperamana.

•737 The factors which we have been describing determine vegetation in La Guajira, which is mainly comprised of thorny creepers, small thickets, cactus, thorn trees, and some wooded areas, especially in the mountain ridges and their spurs, where one finds an abundance of divi-divi, the [unuma], indigo, the [carolo], [a resinous gum tree], guayacan, the cedar, oak, cherry, and olive, the last two being fruit trees. On the banks of the coves and bays the mangroves grow abundantly.

During the rainy season in the peninsula, the sandy soil is covered with grass and bramblon and briars and the woods [monte] become green again, giving a splendid background of color to the whole countryside, but in the summer season all the trees lose their foliage and look like burned logs; the smaller plants disappear, leaving the surface bare to the mercies of the burning sand and showing as characteristic patches the tall cacti with arms raised like great candelabra. The only different shades of color are provided by the olive trees, which never dry out and always show their fresh green foliage and darker fruit, and by some small oases of vegetation on the shores of ponds and water holes.

231 For this same reason the economy of La Guajira and the people's life in general swings like a great pendulum between two extremes -- summer and winter. Their principal activity, stock grazing, requires rainfall to maintain pasture and to provide water in the water holes and wells. Agriculture, their other occupation, requires sufficient humidity for the germination of the seed and for maintaining the life of the plants. Winter in La Guajira means good living, abundance, satisfaction. Summer,

[165 cont.]

776 2. According to data collected in the field among the peo-
778 ple, the son of God (Mareiwa) exists. He was born from the union of the waves and the clouds in a place called Pulówi, in certain "sacred" lakes where human beings may not go, situated in the Sierra Nevada, where there are a number of both fresh- and salt-water lakes surrounded by medicinal plants. Mareiwa
[824] on occasion descends to these places, and it is at these times that heavy rainfall occurs in La Guajira, that is, during the seasons which in the peninsula are called autumn, spring, and winter. Then all the vegetation sprouts, and all the trees, pasture, and plants are green.

3. Another legend states that Mareiwa was born of a woman who became pregnant when, being in her monthly period, she was greatly frightened by the spectacle of a tremendous storm. Without having sexual relations with any mortal, she afterward gave birth in the same way as other women.

4. Guajiro legends relating to Mareiwa also assert that he was born under an olive tree (77) in some place in La Guajira.

[137]

77. The olive tree we refer to in these paragraphs is not the same as that of temperate zones but is an autochthonous tree, whose similarity to the former justifies its name.

The importance of this legend stems from the peculiar character of the tree, which is the only one belonging to the Guajiro flora that escapes the effects of long summers and is always fresh and green, keeping its leaves and bearing fruit throughout the year.

787 5. In his propitiation of the rains when summer lasts too
776 long, the shaman invokes his protector spirits, spirits of good,
821 and especially Fumayule, the name by which curers [curanderos] know Mareiwa.

776 6. In the work and paragraphs already quoted from the
821 work of Professor Hernández de Alba, we find a new relation between Mareiwa and rain; he says: "Mareigua. Everything that is good for the Guajiro: rain, abundance... and He saved

3:Simons K-5 (ca. 1882) 1885
SC13 Goajira SC13

172 these terms are all made from cornelian, jasper, or other reddish variation of silica, and the stone, according to the Indians, is not to be found in the Goajira. While ascending Macuira, several places were pointed out to me, especially near the top, in which I was entreated to look for treasure "of the Arhuacs." They themselves, although coveting terms above everything, are, curiously enough, afraid to look for them, not hesitating, [171] however, to appropriate any found by chance. This, combined with the fear of mentioning their dead, points to some sort of religion or belief in a superior Being. They evidently took possession by conquest, 174 driving the weaker "Arhuacs" out, and have managed to assert their rights to this day. It is rather an historical anomaly that such a small [161] tribe, which probably never exceeded 60,000, should have been able to preserve intact their absolute freedom, their manners and customs uncontaminated, in spite of the accessibility of their territory, surrounded as it is by the sea, and the continual commerce that has been going on for centuries.

133 Commencing with the topography of the country, the mountain system attracts attention most—more so, as a remarkable error has been propagated, that the Goajira is one large fertile plain with only one or two isolated hills. At least one-half of the country is hilly. There are in fact two Goajiras; one known as the Lower Goajira is the broad level plain extending from the river Rancheria to a little beyond the Tota. The other, or Upper, Goajira is the hilly sterile region between the Tota and Punta Espada. The Upper Goajira is simply a volcanic eruption, a conglomeration of low hills, conspicuous from the many cone-shaped forms, and the parallel ridges in which they have been thrown up. These parallel lines run chiefly north-west by south-east, and are separated by two large plains, thus forming three distinct groups of hills running from sea to sea. The first and most important of the three is the easterly or Macuira range. This fine, bold, interesting mountain mass rises in front of Chimare, about 12 miles from the sea-shore, and terminates at the most easterly point of the Goajira, forming the rocky headland known as the Punta Espada (Juridn). Due to its elevation and position, it serves as a species of cloud-trap detaining the lower clouds that drive in from seawards impelled by the easterly or trade winds, that blow here with great force most part of the year. This is the only spot in all the Goajira that can really be called fertile. I ascended the two highest points. The north or Macuira proper lies in front of Puerto Estrella, and is composed of several peaks ranging between 2400 and 2600 feet above sea-level. 133 241 None of them offer any difficulty in climbing, as the slopes are covered with gardens to within 500 foot of the top. The vegetation is similar ● [137] to that of the Sierra Nevada at 6000 feet, and the temperature was very low, showing at midday 65° Fahr. The highest point at the southern extremity in front of Punto Espada is Ara-ura. Owing to the low dense

5: Simons K-5 (ca. 1882) 1885
SC13 Goajiro SC13

bush I could only reach 1700 feet, the limit of the Indian gardens, where plantains, maguey, onions, coca, sugar-cane, &c., were growing; also a rivulet with running water. The ground about here is well cultivated, supplying most of the Goajira with grain food. Many small low castes of Indians dedicated to agriculture live here; they are all poor, as agriculture is not considered wealth among the Indians.

The second or central range, which for want of a better name I shall call Parashi Hills, are entirely separated from the Macuira range by a plain some nine miles broad. This plain gradually rising from both seas, reaches 350 feet towards the centre. These hills rise at Bahia Honda almost from the margin of the bay, and stretch as a narrow belt right across the peninsula. Formed of ridges of low hills seldom exceeding 1500 feet, covered with a scanty wood of brazilete, divi-divi, cacti, and other prickly bushes, intersected by valleys, one mass of prickly pear, they present a desolate forlorn appearance two-thirds of the year, yielding, however, during the short rainy season abundant pasture. In this range, as with the former, there are two prominent peaks. The northerly one, a conspicuous object from Porteto and Bahia Honda, is called Ruma. I ascended it with much difficulty, and found the height to be 1950 feet. Sierra Ipapa, marked on some maps, is probably Ruma.

Some 15 miles south of Ruma, Guajarepa rises well out of its surroundings. This, the highest point of the range, does not exceed 2200 feet, and must be the Cerro Aceite of the Spaniards, supposed to be the highest peak in the Goajira, but it is seen that Macuira dominates it by at least 400 feet. A portion of this range is also called Cerros de Jallarure from a rancho at the foot of Guajarepa. Between the highest peaks and towards the south is the extensive plain of Ataipa. We now come to the third or Cojoro range, separated by a rather tortuous valley, varying much in breadth, about six miles at the narrowest place. These hills are more extensive than either of the two first, and show many peculiarities, being flanked on all sides by numerous isolated knife-like ridges, some running parallel to each other with broad valleys between, while others are complete segments of circles. Towards the Maracaybo shore are several large mountain masses. The highest, Yuripiche, is a wonderful mass of igneous rock some 2600 feet in height. Close by, another mountain, Anipana, plays a prominent part in the landscape. All these hills, like Parashi, are destitute of vegetation, many so steep that the bare rock and stone-slides put all idea of growth out of the question, and with their weird shapes, immense boulders, and caves, form a fitting retreat to the Cocinas or Robber Indians. The celebrated Tota Goajira may be considered as belonging to this range, (for although entirely isolated and some nine miles distant, it is indirectly attached by two small separate hills. The Tota is certainly one of the most beautiful sights in the Goajira, and

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

291
492 *Our caravan makes a temporary halt*

291
516
●137 *Resting in the sparse shade of a divi-divi tree. My wife is stirring the pot. I am on the extreme right*

312 *A casimba, or water-hole, dug by the Indians*

[FACING P. 48]

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

We had gone round Sierra Chimare to the north. Understandably enough, since it was the monks' name, nobody seemed to have heard of Nazaret, but they did not react to Amúruru either.

Macuira is quite a large complex of hills, and if the Indians were going to be unable to help us, it might prove quite difficult to find the mission station. Suddenly a man came up on a horse. He was wearing trousers. He was so astonished to see us that he nearly tumbled off and his horse became restive. We told him who we were and where we were going, and his face lit up.

'Let us camp together,' he suggested. 'I have a camp under a tree that is large enough for you as well. I have a herd of goats that I am driving home.'

We went with the man, who was a mestizo—and had two Indian wives, who helped my wife make goat stew.

In Guajira you can sleep in the open perfectly well during most of the year, but it is more pleasant to lie under a tree. The mestizo was able to tell us exactly how to get to Nazaret.

We broke camp at daybreak, before the sun had begun to send its shafts through the sparse leaves of the tree. We three whites started off at a good pace, and soon the mestizo with his goats and our own pack animals had dropped behind. Before long we came in among hillocks sparsely clad with divi-divi and other bushes and trees that did not mind drought. This sort of vegetation the Indians call a wood. The hours passed; the sun was unmercifully hot, as it always was. Our tongues were stuck to our gums by thirst, and a persistent breeze filled our ears with sand. We did not mind, however, for paradise was not far away.

The trees were all withered and leafless. Then we came to valleys filled with white sand, that in places formed terraces. The mules' hooves sank in deep. I realized why we came across sand so far from the sea: all that part of the hills had sunk into the sea during the quarternary period, and had then risen again carrying the sand with it.

Then a hill like a sugar-loaf emerged. That was Ituhor, about which we had been told, and we knew that we were

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

not far from the mission station. Ituhor means 'roast corn' and it does look like a dark golden brown giant corn-cob. Suddenly we were in a valley that was all green. We had to rub our eyes. Not only grass grew there, but tall trees with fresh green leaves. The crests of coconut palms waved high above them. We saw bananas, maize, and all sorts of fruit trees. What a miracle! The cause of it was a little stream that had water in it almost all the year round, though it petered out in sand on its way to the sea. We enjoyed the greenery, the smells and the bird song, and watched the multi-coloured butterflies. The valley was not inhabited; it was a field. After that we came to more white sand, where everything was just as arid as before.

Nazaret lay in the middle of this sea of sand. Ahead of us we saw some whitewashed buildings with grass roofs and one larger building with a turret. A monk came walking briskly to greet us, his white beard waving in the breeze. This was Father Salvador, whom we knew from a trip we had made farther south five years before. He had then been stationed at the foot of the Andes and his flowing beard had been brown. How old he had grown! The desert seemed to have aged him by twenty years at least, we thought. Then the other monks emerged and friendly nuns took charge of my wife.

We had good, sweet water, decent food and black coffee. The kindly fathers at once set about preparing a white-washed hut for us. They wanted us to stay for some time, make Nazaret our headquarters, from which we could go to the Indian camps in the surrounding country, which we would thus get to know. They would also find us good guides.

Then our Indians arrived with our baggage. We paid them and dismissed them. We could not help laughing when Gaffer insisted that he could be of great use to us as a guide, for he had neither been there before, nor even been able to find his way there. His old wife had taken advantage of our absence to appropriate a number of our things, including an aluminium saucepan. This came to light because her pack looked suspiciously bulky and had to be searched, to her

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

133
137

La Teta rising above the cactus steppe

Typical Guajira landscape with divi-divi trees

[FACING p. 88]

8:Armstrong & Métraux E-4 (no date) 1948
SC13 Goajiro SC13

THE GOAJIRO

By JOHN M. ARMSTRONG AND ALFRED MÉTRAUX

THE REGION

The Goajira Peninsula, projecting as part of Colombia northward into the Caribbean Sea, contains an area of about 5,000 square miles, bordered on the east by the Gulf of Venezuela. The broad level plain known as Lower Goajira occupies the base of the peninsula, while the northern extremity is known as Upper Goajira and is characterized by three distinct ranges of hills. These hills have a maximum height of 2,600 feet (about 780 m.) and are separated from each other by two broad plains which run from sea to sea. The country is dry and infertile, the vegetation consisting of divi-divi, cactus, pricklypear, and other xerophitic plants. Even these are absent where bare rock and stone slides preclude vegetation. Rivers are almost nonexistent, the country being cut in all directions by shallow, dry, sandy water courses which drain off rain as it falls. In the south and west, on the treeless prairies or savannas, the land is more hospitable. Here the Indians do most of their stock raising.

LOCATION AND HISTORY

The pastoral *Goajiro* who inhabit this peninsula (map 6) differ profoundly from the agricultural forest-dwelling *Motilones* and *Arhuaco* to the south. Juan de Castellanos, in his "Elegías de los Varones Ilustres" (1874), is the first to allude to these Indians, though he calls them *Cosina*. He states that in his time, about 1550, cattle were already abundant in the area. It seems that the adoption of pastoral life by the *Goajiro* took place soon after the Spanish settlement of that part of the continent. The name *Goajiro* was, however, already known in the 16th century and was applied first by Pedro Simón (1882–92). The first reliable ethnographic information about the *Goajiro* goes back to José Nicolás de la Rosa (Nicholás, 1901) and Antonio Julián, who both visited these Indians in the 18th century. Jahn (1927, pp. 119–136) has gathered the few data concerning the *Goajiro* which he found in the early literature. A short summary of the first description of these Indians is given by Hernández de Alba (1936, pp. 8–12).